YALE DIVINITY NEWS
Pacific School of Religion
Berkeley, Calif.

Vol. XIV No. 1

YALE DIVINITY QUARTERLY

Published by
The Students of the School of Religion of Yale University

MAY, 1917

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Entered as second-class matter May 26th, 1904, at the Post Office at New Haven, Conn., under the act of Congress of March 3d, 1879.

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Fifth Avenue at 48th Street - - - New York

Yale Divinity Quarterly

VOL. XIV MAY, 1917 No. 1

*"A THEOLOGY FOR THE SOCIAL GOSPEL."

A SYNOPSIS OF THE NATHANIEL W. TAYLOR LECTURES.
BY WALTER RAUSCHENBUSCH, D. D.

I. *The Reaction of the Social Gospel on Doctrinal Theology.*

When the faculty of Yale School of Religion invited Professor Rauschenbusch to deliver the Taylor lectures on doctrinal theology, he determined to treat theology from the standpoint of the historian and sociologist. "We have a social gospel," he said, "and we need a theology to back it." The social gospel has developed among the western nations during the last half century until today it is preached and printed wherever the modern religious consciousness is found. It brings the church into close contact with the best of social and psychological science, for it seeks to restore in the church the social emphasis and the democratic spirit of Jesus and the prophets.

The rise of the modern social gospel demands a readjustment of doctrinal theology, for social standards are needed as well as the individualistic standards of the older dogmatic systems. The prime function of theology is, or should be, to adjust the Christian message to meet new problems of life. This task has not been fulfilled by a theology which dealt only with individual and never with social sin. Many unredeemed sinners in the past and in the present are "vicarious victims of our individualism."

*This summary of the Nathaniel W. Taylor Lectures is from notes taken during their delivery. The series will be obtainable in full under the title "A Theology for the Social Gospel."

Theology, which should be the first part of religion to respond to the social gospel, is bound by conservatism. Exegesis and history are in constant contact with facts, and when the facts change, they change too. But the whole conservative instinct of the church is concerned for the stability of doctrine. Yet the old doctrines are all sprung from definite historical situations, "all shaped by practical necessity." Why, then, should not the present situation and the present need add something to the traditional system? "The better doctrines fit the past, the less do they fit the present. They are like a blacksmith's hammer when the anvil is gone." Thus the Reformation turned doctrinal theology upside down, breaking through the bonds of Catholic dogma. But the Reformation doctrines soon became rigid in their turn. Luther and Calvin did not understand Jesus's social gospel and their doctrines too need revision.

The reconstruction demanded by the social gospel is nothing novel, nothing alien to the fundamentals of Christian belief. It is, in fact, a return to the teaching of the prophets and of Jesus. Such reconstruction would benefit, not destroy theology. Intellectualistic revision is subtraction; social revision is addition—increase of faith, of scope, and of religious power. Social revision would bring the Christian religion into closer relations with laymen. Men are becoming less concerned about individual sins which savor of taboo—the breaking of ceremonial restrictions and the like; they are becoming much more sensitive about social sins. So a theology which shall reach the progressive layman must carry a social message. And such a theology is really more Christian than the individualistic theology of mystical experience, for it keeps religion close to ethics, as Jesus did, and away from the later emphasis on ceremony and dogmatics.

"Lasting changes in human thought are rarely wrought by the private thoughts of individuals." They come as the outgrowth of new social tastes and social needs either suddenly or gradually. In the past, revision of theological doctrine has come from influences outside the church, and if a revision takes place now, it will be brought to pass largely because of the changes in secular life.

II. *The Expansion of the Conception of Sin.*

The doctrines of sin and of salvation are the core of Christianity. Other doctrines are in greater or less degree dependent upon these two, and when they are modified, the whole structure is modified. This lecture deals with the doctrine of sin—the consciousness of sin, and the origin, nature, and transmission of evil.

The consciousness of sin is the internal side of vice, crime, and external wrong-doing in general. From the beginning of Christianity, it has been recognized as a vital element in the lives of individuals and of nations. In the older theologies, the consciousness of sin was stressed so vigorously that it became at length a doctrine of total depravity. The exponents of the social gospel are charged, therefore, with lacking a deep sense of sin, with shifting the blame from the individual to his environment. This charge is true, to some extent, but the important fact is that the social gospel locates sin differently. The old theology was vigorous in denouncing individual sin, but wholly overlooked mass iniquity. "During all the ages while theologians taught the conscience of Christendom, the working classes were being sucked dry and degraded by parasitic classes of society, and war was damning humanity, yet what traces are there in the old theology to show that its exponents were awake to these magnificent manifestations of wickedness? A man may preach ever so much about the devil, and yet not recognize him when he meets him in a real estate office or on the stock exchange."

The traditional account of the origin of sin represents both a philosophic explanation of a fact, and a religious incentive to righteousness. But the doctrine of the Fall is conspicuously more important in theology than in Scripture. The prophets never mention it; Jesus never preaches it; Paul uses it but seldom. Their emphasis and the emphasis of the social gospel today, is on present, not on past sources of sin. The old theology left no room for "further contributions." Adam sinned once, and humanity became totally depraved. The social gospel stresses present sins, and the responsibility of men today.

As for the nature of sin, both the old theology and the social gospel are agreed that its essence is selfishness. It is the seek-

ing of one's own desires in opposition to the will of God. But the social gospel defines God in terms of men. "The sinful mind is the unsocial mind." Sin breaks social solidarity. The clearest view of sin is gained by holding it up against a background of righteousness. In the old theology, righteousness was a vertical relation between one man and his Maker. Social righteousness, in contrast with this view, is "organized mankind, living in solidarity, justice, and peace with God and each other." The Kingdom of God has been dropped out of doctrinal theology, and so the recognition of social sins has gone. The social gospel brings back the idea of the Kingdom—the reign of God—"a social organization for co-operative self-realization." So sin, in the social theology, is depriving others of the opportunity for self-development.

In the midst of the individualism of the old theology, there is a solidaristic element in connection with the transmission of evil. In fact, the dogmatics of the past "strained the back of original sin." But there is a real social transmission of evil, forcing bad tendencies on the helpless individual. There is a real spiritual influence which the group exerts upon its members by "idealizing sin." For example, alcoholism has a social sanction which the use of opium and cocaine does not have. One is a drug habit scorned, the other a drug habit idealized by society. So it is with militarism and with class bigotry. So it is especially with industrial greed, to which there is absolutely no limit.

In short, the doctrines of sin and righteousness held by the social gospel look not to individuals but to "collective social beings, composite personalities. They are the real supermen." "Sin is a social reality—a great organized, fortified kingdom of evil confronting the kingdom of God. Jesus attacked this kingdom of evil and it killed him. Christianity exists to overcome it."

III. *The Expansion of the Doctrine of Redemption.*

The doctrinal counterpart of sin is salvation, so with the doctrine of sin expanded into social terms, the doctrine of redemption must be expanded to meet it. There must be, first, a social reinterpretation of the experiences and the terminology of personal salvation. Conversion, for the individual, is simply an

experience in which a man breaks with his own sinful past. But from the viewpoint of the social gospel, it usually means as well a break with his whole social environment. It is the change of "a sinful and selfish mind to a social and serviceable mind." Regeneration, when it means just "going to heaven," is an unsocial idea. It puts a premium upon "long-headed selfishness." Regeneration must mean for the social gospel the identification of a soul with the other souls in the Kingdom of God, to help carry out its purposes for mankind. Faith for Paul was a mystical term, standing for an individual relationship; for the social theologian it is the willingness to live now as though God's future were already here. And finally, sanctification, so long construed in terms of asceticism and mysticism, must mean life in a social commonwealth—a life of productive activity. This view of personal salvation is a more Christian view than that of individualism.

The next question concerns the salvation of social super-persons. Like the redemption of the individual, it must be transformation of a selfish, predatory organization into an unselfish, constructive force. The root of evil among industrial combinations, for instance, is the love of money. Joint stock companies are formed to make profit and their power is centered in their money control. If such a company becomes a co-operative organization, with a vote for each man, not for each share of stock, then the combination is redeemed. Its power is socialized because men and not money are in control. It is easy to distinguish a brutal from a Christian state; a greedy, commercialized church from an altruistic, sacrificing church. "As long as an organization takes more out of men than it puts in, it is unsaved."

There is much significance in the old dictum that the church is necessary to salvation. It means that a Christianized organization may be a powerful force making for salvation. A Christian factory, or an active church represent much more power for good than the combined strength of the their individual members. But an organization to save others must itself be saved. A church must be tested by the moral status of the people it serves; it must be in fact the Kingdom of God.

Finally there is the question of Christ's task as the initiator of

both personal and social redemption. This question goes straight back to the incarnation and the atonement as living facts. "However the incarnation may have affected Christ's human nature, the entrance of the personality of Jesus profoundly affected humanity." Jesus was a rebel against practically every strongly entrenched institution of His day, but He spent His life, none the less, in the world of men. Early Christianity soon became ascetic, but Christ was not. Yet he differs from all other religious leaders in coming through all the strangling bonds of the time still true and still vital, with his message and his life unchanged. It was this unique life and surpassing personality, not merely his martyr death, which constitutes Christ's work as the initiator of redemption.

IV. *Influence of the Social Gospel on Doctrines Related to Redemption.*

In this last lecture are treated the supplementary doctrines whose substance and scope is modified by the socializing of sin and salvation.

There is first the doctrine of the Holy Spirit, a doctrine primarily emotional rather than intellectual. The effect of the social gospel here is two-fold. It insists, first, upon ethical results. The mystical idea of the Holy Spirit which accompanied the individualistic theology of traditions is always religious, indeed, but not always ethical. The mystic is prone to forget, in his religious ecstasy, the ethical claims of the world about him. This ethical side of religion the social gospel would keep clear. Secondly, the social as well as the individual application of the doctrine must be reinforced. On Pentecost the gift of the Spirit was democratized; it was then the spirit of a group. So the modern social theology needs a Holy Spirit which can regenerate institutions and organizations as well as individuals.

Inspiration and prophecy are special manifestations of the Holy Spirit in revelation and proclamation. The old theology represented inspiration as coming to one individual, whose role was essentially passive. "The more inspired you are, the less you are in existence." But the New Testament as it is now interpreted is "a laboratory experiment in socialized inspiration."

The emphasis is thrown upon inspired groups as well as inspired men, and the social gospel looks upon inspiration as indispensable to regeneration.

Throughout theological history, the sacraments have been a splitting point for Christendom. Baptism was at first a mark of adoption into the Kingdom, not an individualistic experience. But before long it had become an act not of dedication but of exorcism. The social demand today is that its first and most valuable meaning be restored. So, too, the Lord's Supper was at first a social bond until the Roman Catholic church made of it a priestly office. The Reformers restored its democratic form, but it still needs social emphasis.

Eschatology is "a historical mosaic," both individual and racial. The latter form comes from the Jews, and is largely political and social from its very roots. But individual eschatology is, in its traditional form, other-worldly, although even here the models are social. The social gospel, calling for a Kingdom of God on earth, is its own eschatology.

Last of all is the crowning doctrine of the atonement. The older theories are all solutions of historical problems—feudal, commercial, political. Each was a product of its age. So today the atonement doctrine is colored by the ruling ideas of personality and social solidarity. Jesus's personality was a challenge to social institutions with their accepted and idealized social sins. There was religious bigotry, "one of the untold evils of mankind." There was exploitation of power for selfish ends, and corruption of justice. There was mob spirit—"the social spirit gone mad," "a caricature of solidarity." There was militarism, and there was class pride. These were the social sins of his day, the sins whose weight He bore through His life and in His death, and the sins for which His work of atonement is still the great redeeming power.

*GOOD MINISTERS OF JESUS CHRIST.

A SYNOPSIS OF THE LYMAN BEECHER LECTURES.
BY BISHOP WILLIAM F. MCDOWELL, D. D.

I. *The Ministry of Reconciliation.*

There is no happier relation in the world than to be good ministers of Jesus Christ. Jesus' own Ministry is both a fact and a perpetual example; an event and a principle. His spirit and purpose must be ours. We wrong ourselves when we place His ministry too far beyond ours.

What was the supreme demand made of Him? The giving assurance of a personal God. Without this any ministry must fail.

We must reveal not only a doctrine but God Himself. The ministry of Jesus was a revelation of God's face and heart, not a definition of His attributes. Our teaching is too vague in its presentation of God. The ministry today has become too much the servant of the people.

The current sense of God is weak, vague and mistaken. There is vast unconsciousness of Him, and indifference to Him. We must have God as an experience as well as an object; we destroy the personal revealing experience, such as the prophets had. "The word of the Lord came unto me."

A world without the sense of God cannot be worth while and prosperous. The sense of God gives the power of an endless life; gives a consciousness of sin. Jesus created an awareness of the presence of God. There should be a resemblance between His ministry and ours. Did not Jesus say that God would be more immediate after He was gone? If we are to have Jesus' results, we must have His way.

*This summary of the Lyman Beecher Lectures is from notes taken during their delivery. The series will be obtainable in full under the title, "Good Ministers of Jesus Christ."

Three questions present themselves in closing—(1) Whom do you know best? The ministry deals essentially with persons. Its chief figure is a person. We should know Him better than any other. "All experience comes to be more and more the pressure of His life on ours," said Philips Brooks. (2) Whom are you most like? Unless you are more like Him than anyone else in the world, it matters not what you do. You cannot construct personality out of adjectives and attributes. Can they believe and understand God better because they know you? (3) Whom do you most faithfully present to the world? We have revealed His as a Protector from God rather than as a revelation of God. God is like Jesus Christ. The acknowledgement of God in Christ lifts preaching above the expounding of doctrine. The glory of Jesus' preaching is the God He reveals. It was once taught that no one could see God's face and live; now we believe that no one can live without seeing God.

II. *The Ministry of Redemption.*

Christianity is the religion of Redemption. The Redeeming Lord is the one person we should make known. His God is the God of Redemption. The church is the society of Redemption. The ministry is the divinely appointed means of Redemption. Nothing else can make Christianity triumphant. God redeeming is the centre of revelation. The inspiration of the Bible is increased by reason of its redemptive purpose. The Bible is not a full history of the universe, but of a movement of God for man's redemption. The redeeming love and purpose culminating in Jesus Christ, is supreme. The whole Book was written to say the word Redemption. This message makes the Bible the preacher's book in the face of all results of modern learning.

Redemption is saving a man for life, saving a human race for life. In His heart Christ was a Redeemer. Interest has gathered too much around Him as a doctrine.

Preaching means a restoration of life. Pour the stream of redeeming life into all avenues; make mighty affirmations. The old authority has gone from the pulpit. The authority of the Bible over life lies in its redemptive depths.

The people are not interested in doctrines. They are beaten

by evil. They have a conflict to keep their lives clean. More devils are loose in the world than you dream of. Sorrow is real; homes are broken by disgrace, separated by death. Jesus Christ is a Saviour for cases like these. They cry for comfort; do not always lay down the law.

Ministers, into the wide flowing stream of modern life with the power of God for man's redemption! We need intensity and zeal without its customary narrowness. The only way to secure it is to hold fast to the redemptive purpose. The elder son was busy about his father's work, but he had lost the father's passion for his wayward brother. So with the Church. It must ever be the society of redemption. It must make going wrong difficult, going right easy. It must not lose its power in the larger regions of modern social conditions. Christ's attitude will save us from narrowness, superficiality, and pretense.

III. *The Ministry of Incarnation.*

The good minister of Jesus Christ will have a ministry of Incarnation. We interpret a vocation by the life of the best one in it. All teaching is glorified in the life of Thomas Arnold. The ministry in the life of Philips Brooks. The best examples must shape our work. Jesus is forever above us, but forever with us. His life and purpose must be a subject of practice and imitation.

Jesus goes into the local meeting house at Nazareth. It is an ordinary congregation assembled, nothing extraordinary is expected to happen. He opens at the words of a familiar prophet, takes up the dead letter in His living hands. "The Spirit of the Lord is upon me." No one doubted it. The written word became a living word—to walk around among the prisons and slums. He did not do wonders all the time, but He did good all the time. The Spirit that made bread for the hungry, healed the diseases, is what we must have. Many think they exalt Christ when they only remove Him; life is not helped by distance from Jesus but by nearness to Him. His deeds were not evidences, but examples, not for sermonic but for daily use.

The ministry is dependent on personality more than is any other profession. Its strength lies there. A good minister of Jesus Christ must have the Spirit shown in the Incarnation.

Character must pass over from Him to us. Personality is more important than things; it is more important than plans. In the ministry the personality must be bigger than the church plant. The minister's life consists in the abundance of the Christ-like spirit he possesses. The world has reacted into tribal days. We must reveal again the life He revealed. The Incarnation is not closed or ended. "Men beheld His glory." Do they now? Will they tomorrow?

IV. *The Ministry of Reconciliation.*

The idea of reconciliation has been confined, in our understanding, to Jesus alone, and, in particular to His death on the cross. The work of Jesus needs all the emphasis we can give it, and vastly more; but it is small faith that regards the work of Jesus as having absorbed the work of incarnation and reconciliation. It is only made complete in the centuries by other incarnations and reconciliations. Jesus has implanted the principle of the Cross; it is fulfilled in ministries like His own. This is the holy succession.

There must be an identity between the spirit and principle of His ministry and ours. Sacrifice of self gave transcendance and exaltation to His life all the time. He bore the Cross before Calvary, and still bears it, I believe. There was no change of atmosphere at Calvary; His sacrifice was not intermittent like ours. We talk freely of crossbearing, of altruism, etc. Our crosses usually have relation only to our comforts. This does not approach the passion of Jesus. "He steadfastly set His face to go to Jerusalem." You cannot have a ministry like His unless it is like His clear through. Break into His life anywhere, and it is full of grace and truth. To have refused the cross at last after carrying it all His life, would have destroyed the unity of His life.

Even on the mount of Transfiguration amid the glory, the glistening garments and the voice, they talked of the death which was coming. The reconciling ministry was even then in His mind. "Whosoever shall save His life shall lose it." We planted the Cross in His life; we ought to share it with Him. Jesus' life is luminous to a man who shares its full spirit; it is a mystery to a man not going His way. He has His hold today not so

much by the words He spoke, as by the spirit of His life. His ministry is not only to be admired; it is to be shared.

Our ministry is one of reconciliation. "We are ambassadors on Christ's behalf. We beseech you in Christ's stead be ye reconciled to God." Men are estranged from God. Ours is a reconciling ministry that restores broken relations. This ministry is especially timely now. Men are alienated from one another. There is the vast war with its hate between races. Reconciliation seems lost. Nations cannot unite around a cannon, only around a person, and there is only one person—"Him who is our peace." This is the hour for it.

V. *The Ministry of Rescue.*

The ministry of rescue is the recovery to Jesus Christ of those persons who have lost their way. Are you the kind of minister who persuades men to give their lives to God? The note of rescue was strong in Jesus' ministry. "The Son of Man came to seek and to save that which was lost." There is an atmosphere of rescue about His whole life. Unless ours has that, it is on the wrong basis. Many come up to conference without the glow of having won men. This is a serious matter, if they are young ministers. The passion for souls dies early. More important than the evangelistic method is the evangelistic motive. Lots of communities have been hit by a spent ball. The motive is exhausted, and the ministers are just going around wearing out their shoes. Have you the passion for rescue? Have you this passion yourself? Unless you have you will miss the sweetest music in the ministry to which you look forward.

There are many people, who unless they come to God through you, are extremely likely never to come at all. Make a list of them. Use the names on your visiting list; win whole families for the kingdom. "And Thou knowest, O Lord, that in these matters I am not accustomed to be denied," were the words of Finney as he went over his list of names in prayer before God. Oh, the number of men who never have the proper kind of pressure brought upon them to give their lives to God. I want you to have the passion of rescue that the Master had so that you may walk up the shining heights with Him.

VI. *The Ministry of Conservation.*

Good words constantly grow in wealth of meaning. Salvation is such a word. It used to mean—save the lost. Salvation from loss was equally prominent in Jesus' ministry. Salvation of the lost is the ministry of rescue; salvation of the saved the ministry of conservation. Blessed is the church whose practice and ideals grow with the growth of these words. Are you going to be the pastoral minister, or some other kind? Forty years from now you will wish you had been. Today you may have other dreams. Being a shepherd does not seem to appeal to you.

The church has concerned itself much about the welfare of children that die; its practice with reference to the children that live has been weak. The adult has been the main concern of the church; our churches are organized as adult bodies. Our sermons are for grown-ups. "Mostly adults" is prominent in church reports. We do not conserve more than twenty or twenty-five out of every hundred who enter our Sunday schools. The leakages are vastly in excess of the recoveries. Gradualness should not blind us to the seriousness of losses.

Youth is the period in which the majority are saved. Seven-eighths of present-day christians made the profession in youth. Youth is also the period of going astray. The shepherd who only rejoices in the sheep he has saved is not a good shepherd. We feed the whole flock with food suitable only for the old sheep. "Feed my lambs." Commit the cradle roll to memory; look after the Junior League and Boy Scouts. They are born into the kingdom; never let them get away. Guard this portion of the flock. Every generation is new; this thought gives us courage and faith. We may in one generation do the work of ages.

Some ministers are strong in rescue but utterly weak in the care of souls. Your people will wear you out but it is worth it. Right in the midst of your sermon preparation you will hear that one whom you rescued is fallen again. Seventy times seven times must not exhaust your efforts. The entrance to the fold must be made formally easy and more accessible. In many cases it is open only once in three months or twice a year, whereas the exits are open all the time. It ought to be harder to get out than to get in.

One wonders how Jesus stood the strain as long as He did. See Him at the end as He pours out His soul to His Father. Do we pity ourselves and think that our lives have fallen in unpleasant places? Compare the three years of Jesus' ministry with any three of yours. "While I was with them I kept them in Thy name which Thou hast given me; and I guarded them, and not one of them perished, but the son of perdition." Could we say that at the end of a pastorate, or at the end of life?

VII. *The Ministry of Co-operation.*

The ministry of Co-operation implies (1) the co-operation of a man's own personal qualities—their working together in harmony. (2) Harmony with the will, personality, activities, and presence of God. Many men never learn where to place God in their lives. (3) Harmony with, and appreciation of other men. (4) Harmony with all the forces of the earth which are working for righteousness.

The kingdom fails if the individual is the standard. True individual success is necessary for "the strength of the pack is the wolf" but the converse is also true. The strength of the wolf is the pack. Tribal warfare and its methods belong to a past age. Yet Christianity depends on present denominations, even though they may not present the best appearance. We cannot afford to burn the barns to get the rats.

The soil of christian tolerance is needed, both in small and in large relations. No ministry of Jesus can live in the atmosphere of bigotry. A common passionate devotion to Jesus the Redeemer and Lord, a common hatred of evil is needed. A united church, consecrated to the life and work of Jesus the Redeemer would have saved, could now save from world catastrophies.

Christian leadership is needed. There can be none without co-operation. Leadership and co-operation are mutually inclusive terms. The life of the leader is the light of men. Sympathy and compassion for those not gifted as we are, is the need among leaders. Some spirits hinder even the grace of God in its workings. Are you going to be happy or unhappy when you see others preferred before you?

Above all denominations is Christianity.

VIII. *The Ministry of Inspiration.*

Our lives can only be saved from littleness by having vision. Inspiration must be a principle. The church is living too much by its wits. It has ability, eloquence, intense desire to be good, but too few sermons with thrill in them. They lack the breeze of the other world. The inspiration which Jesus had came from His constant contact with God. The inspiration comes upon men who pay the price; it is not an arbitrary gift to a few. For Jesus, as for all supreme souls, inspiration was an experience of fellowship.

Consider the wealth, character, and use of his truth. He was baptised with fire, and that fire fell on abundant fuel. Men may pray for the fire without having the fuel to start anything; some men gather fuel all their lives. The ministry which inspires takes the truths of God, and plants them as living forces in the souls of men.

Men are inspired when supreme truth takes hold upon their lives. The preaching of our day should be in the spirit as at Pentecost. Truth may be used for profit, display, argument, or controversy. Jesus' use of truth was to inspire men with the purpose of redemption; to set life free and make it whole. He was at all times the Redeemer.

Consider the inimitableness of Christ's character. We crown Him when we set Him within us, when we put Him on as a garment. What was good in Him cannot be bad in us. Jesus is the living definition of the kind of manhood that inspires manhood. He enables us to say "Now are we the sons of God." How can you make known the Son of God unless you yourselves are the sons of God?

How does one keep on being inspiring? Holiness becomes rancid unless it becomes righteousness in action. Services must equal visions, if visions are to be continued. Inspiration will not keep in a cool place; it must be kept warm in human life. Rise and let us be going, to be inspiring personalities in the rich dawn of a new day.

*LECTURES ON MISSIONS.

BY THE REV. ARTHUR J. BROWN, D. D.

I. *Russia in the Problem of the Far East.*

Recent events have deepened the already deep interest of thoughtful men in Russia. The foreign policy of Russia has been consistently followed for more than a century and it is not likely to be essentially changed by the progressive party now in power. Rather may we expect that it will be pressed with unabated vigor because it represents the strongest aspirations of the Russian people. There will be no permanent settlement of pending international questions either in Europe or Asia, no stable peace after the war, unless Russia's foreign policy is taken into account. It is therefore quite as important to understand it as it was before the recent Revolution. The key to Russia's foreign policy is desire to reach the ocean which is indispensable to that participation in world affairs that an ambitious nation naturally covets. There is no sure outlet by the Baltic as its comparatively narrow passage could be easily blocked by several nations which might be hostile at the time of Russia's greatest need. The only other route by which Russia can reach the ocean is the Black Sea, but here the outlet is through the narrow Bosporus and Dardanelles. Hence Russia's age-long ambition to obtain Constantinople, an ambition which has been blocked hitherto by other European Powers. Long before the outbreak of the European War Russia began to make quiet effort to move southward across the Black Sea into Asiatic Turkey and obtain a foothold at the eastward end of the Mediterranean; but she was checkmated by the opposition, not only of England, but of

*This article is from notes kindly furnished by Dr. Brown and covers selected topics only of those which he discussed. The lectures are a part of a book on the problems of the Far East, which will probably be issued next fall.

France and Germany. Russia's plans did not stop here, but with splendid vision spanned the northern sweep of the continent of Asia to the wide Pacific. Her eastward march through Siberia to Manchuria and Korea is one of the thrilling stories of national expansion. The Russia-Japan War with its decisive defeat of Russia, arrested the movement; but Russia is still a force to be reckoned with in the Far East. Japan's victory was to the large advantage of the Far East and of the world interests which were affected by it in that Russia was at that time controlled by the corrupt and reactionary autocracy, an absolutism in government, in commerce, in education, and in religion, whose policies and purposes were a menace to the world.

The mighty forces of the modern world, which had long been operating in western Europe and in America, could not be kept out of Russia. The reactionary autocracy tried to keep them out, at first with contemptuous confidence and then with frantic fear. But slowly and surely ideas of justice and liberty began to seep under and through the barriers which separated Russia from the rest of mankind and to beget impatience of oppression and the passion for civil, intellectual and religious freedom, until the Revolution burst forth with a mighty power and overthrew the Czar and his autocratic advisers. It is too soon to tell whether the new government will be stable. The difficulties are many and great. But the general presumption may be safely cherished that the worst abuses of autocratic Russia, if not wholly removed, will be lessened in considerable degree. At any rate, the abuses of the future will be those of the people and their chosen representatives, rather than those of arrogant bureaucrats who claim a heaven-born right to arbitrary sway without regard to justice or humanity. The Russian people have risen in the might of moral indignation and have overthrown, let us hope forever, a despotic government which claimed absolute and independent power, responsible not to man but to God, and God conceived as a national deity whose will was that the autocracy should do as it pleased irrespective of the wishes of the people or even of the moral quality of its own course. An oppressed and long-suffering nation has set its face toward a better day. The new era cannot possibly be as bad as the old, and every friend of Russia

should heartily co-operate in helping to make a better one. Of course we should not expect that Russia will suddenly become wholly altruistic. International relations are not yet Christian. But there is a vast difference between bureaucratic and democratic influence in world affairs. The old Russia was a menace. Wherever its power extended, it asphyxiated the best impulses of freedom. The new Russia will represent a progressive spirit and therefore we need not fear its effects at the council table of the nations or upon the development of south-eastern Europe and northern Asia.

II. *Japan in the Problem of the Far East.*

The second lecture described the rise of modern Japan and the social, industrial, educational and military policies of the Empire. The lecturer discussed the effect of the European war on the position of Japan, the policies of the Japanese in Korea and China, and the relations of Japan to the United States. Certain facts and conclusions impress me as essential to an understanding of the problem:

First—Unrestricted immigration and land ownership of Asiatics who enter into industrial competition with Americans, and who represent lower standards of living than Americans, and cannot or will not assimilate with them, is clearly impracticable.

Second—The Japanese Government does not ask for such unrestricted immigration and land ownership. It would rather have its surplus laboring population go to Chosen, Formosa and China, where every additional Japanese is a direct asset in strengthening Japanese interests.

Third.—What then does the Japanese Government want? Just this and nothing more: That American laws shall not discriminate against Japanese as compared with immigrants of other nationalities. Japan is perfectly willing to have her people in the United States treated in the same way as other aliens are treated. It is the differential treatment that is objectionable.

Fourth—Popular feeling lays all the blame upon labor unions; but Dr. James A. B. Scherer, who speaks after seven years' study of this question in California, states that the labor unions in California as well as the Japanese Government would

be entirely satisfied with a law excluding all aliens from land ownership, but that the effort to pass such a law has been blocked by banks, trust companies, chambers of commerce and other large business interests which fear that it would prevent the investment of foreign capital in the State.

Fifth—There is now no danger whatever of a deluge of Japanese immigration. By the so-called "Gentleman's Agreement" Japan agreed to refuse passports to coolies who desire to go to the United States. Japan has scrupulously kept this agreement. There has been no emigration of laboring men to the United States for years, and the Japanese population in this country is steadily decreasing.

Sixth—When a State fails to give proper protection to aliens residing within its borders, or passes a law which contravenes rights that are guaranteed to them by treaty, it will not do for the Federal Government to answer just protests by pleading that it cannot coerce a sovereign State in such matters. Either the United States form a nation or they do not. If they do, the national Government may be justly held responsible when its citizens violate treaties which it has made with other nations. If we are not a nation, then the offended Government has the right to deal directly with the particular State which committed or condoned the offense.

I earnestly hope and pray that our country will have no trouble with Japan over the immigration question. If we do, America will not be free from blame. I believe with Dr. Scherer that "our Japanese problem will vanish into thin air if we substitute in dealing with it the spirit of the gentleman and statesman for that of the sensational journalist.

I confess a deep and sympathetic interest in the future of the Japanese. Here is a people whom it is worth while to reach. Are we to concentrate our activities on inferior peoples? Has Christ no message for the strong and masterful races of the non-Christian world? I like the Japanese the more because they are united, ambitious and aggressive. I do not defend their vices any more than I defend the vices of my countrymen; but I want to see the Japanese united with the best people of Europe and America in the service of Christ. Forces and temptations which prevail in

America, but which numerous and powerful Christian churches help us to fight, are surging into Japan where the opposing forces of righteousness are still comparatively new and small. It is Christ alone who keeps the United States from utter moral lawlessness and disintegration. We ought to be profoundly concerned that the Japanese should have the same Christ to help them. I want to see Christian Missions in Japan strengthened, not because I regard the Japanese as inferiors, but because I look upon the Japanese as brethren, and because I know that they need the same Christ that I need. The Japanese already have a political vision. They dream of the leadership of Asia, and they are preparing for it with a skill and energy which elicit the wonder of the world. They already have a commercial vision, and they are strenuously trying to realize it. They already have an intellectual vision, and they have built up one of the best educational systems in the world. What Japan now needs is a spiritual vision which will purify and glorify these other visions—the vision of the Lord Christ.

III. *Christian Missions in the Problem of the Far East.*

We have considered the two chief political forces in the Far East. But another force is operating, with less noise and ostentation but more deeply and more far reaching in character and results—the force of Christian Missions. It is the most pervasive and reconstructive of all forces. Others affect more or less extensive changes in external things; but this affects a complete internal transformation. Others may make man outwardly a more decent animal and give him greater efficiency in material activities. But, as St. Paul said: "If any man be in Christ Jesus he is a new creature." This transformation involves not only the man himself but all his relationships and environments. "Behold," said St. John, "I make all things new." The missionary objective was finely expressed by St. Peter when he said: "We look for new heavens and a new earth wherein dwelleth righteousness. Missions is a reconstructive economic force, a reconstructive social force, a reconstructive intellectual force, a reconstructive political force and a reconstructive spiritual force. The last is the supreme contribution of Christian Missions to the re-

generation of the Far East. There are more Christians in China alone than there were in the Roman Empire a century after Pentecost.

But with growth and power have come new and difficult problems, while some older ones have gained magnitude and urgency. To what extent should the rising churches of Asia be controlled by missionaries and missionary societies? What should be their creed and policy? Shall we insist that they adopt ours, or shall we urge them to work out their own, using ours only so far as they find them suitable to their needs? Shall we urge them to organize denominational churches like ours at home, or shall we encourage them to form union churches? How shall we deal with the deepening nationalistic feeling where, as in China, loyalty is identified with ancestral worship, where as in Japan patriotism is identified with the worship of the Emperor, and where as in Korea the Government commands the separation of education and religion even in Mission schools? How shall we effectively combat the forces of evil that are pouring into Asia from Europe and America? The lecturer taking strong ground in favor of union said that he did not believe that it is any necessary part of our foreign missionary obligation to perpetuate in Asia the sectarian divisions of Europe and America.

Deeper and more ominous than these questions are the questions that have been precipitated by the world war. Men everywhere are now asking: Is Christianity's program practicable? We have been saying that God is not a tribal deity but a universal God and Father, that men in every land are brethren, that Christ is the propitiation for our sins and not for ours only but also for the sins of the whole world. Are these things really true? If they are, can they be made to work in all the relations of life? All agree that they will work in the private life of the individual and in the family. But will they work in business, in society, in politics and in international affairs? The foreign missionary enterprise stands for the universally and practicability of Christianity as a world bond. All other ties have snapped; all other forces have collapsed. Science, literature, philosophy, secular education—all have failed. In a shattered world, the only tie that can bind peoples together is the mis-

sionary interpretation of Christianity as a universal faith. The Church must now proclaim this mighty evangel of the Christ of God. The home Church needs the inspiration of the missionary idea. With Lord Bryce we may say: "The one sure hope of a permanent foundation for world-peace lies in the extension throughout the world of the principles of the Christian Gospel." Need is there that we who believe in Christianity as a world religion should preach it with new boldness and energy. No program is adequate which fails to comprehend the race. It is a time for clearness of vision, for catholicity of spirit and for statesmanlike planning. Above all, it is a time for the splendor of a mighty faith, an inspiring conviction that "He is able to subdue all things unto Himself." In the words of Sylvester Horne "Into this magnificent heritage you have been born. To be alive here and now, with the call of God in your souls, and the widening opportunities of today at your doors, is indeed to have been crowned by heaven."

THE CONFERENCES.

The Conferences were increased in number and importance this year, expanding to take the places of the Messages from the Faculty and of the Convocation Sermon of past years.

PASTORAL LEADERSHIP IN RELIGIOUS EDUCATION.

Prof. H. H. Tweedy made the first address, introducing the general subject of all the discussions. Economic development is based on confidence, which is based on character, which is based on Christian training for children. The boy problem is largely a pastor, parent, teacher problem. To become a parent is to become a teacher. Immoral, irreligious parents are the nation's greatest menace. As Dewey says, "The inculcation of moral rules is no more likely to make character than the inculcation of astronomical rules."

Dr. R. E. Brown of Waterbury followed, treating "Religious Education and the International Crisis." The church has been dealing with secondary things and omitting the essential question: how we can live together in unity. "Show me a good German," he said, "and I will show you how easy it is to believe in a good

God. Show me an Englishman hugging a German, and I will show you how easy it is to believe in the coming of the Kingdom of God. Show me a Europe at peace and unity, and I will show you how easy it is to believe in the coming of the Kingdom of God on earth." We have had little teaching of genuine brotherhood. All that will save us is a new religious education based on liberty, honesty, mutual appreciation and practical chivalry: a new catholicism.

LAY CO-OPERATION IN RELIGIOUS EDUCATION.

"How to Enlist Laymen" was the first address, by Dr. Joseph Clarke of the New York State S. S. Association. He emphasized the need of voluminous information, breadth of program and wise and patient solicitation of individuals.

"How to Secure a Continued Interest" was treated by Mr. W. I. Woodin of the Connecticut S. S. Association. Know your workers; keep alive the need; keep the ideal in view; magnify the task; avoid arbitrariness; never do yourself what you have assigned to another.

THE COUNTRY SUNDAY SCHOOL.

Rev. Chas. O. Gill, Secretary of the Rural Conservation Section of the Federal Council of Churches said that the adult classes must take the leadership in school movements; that clubs are at least as important as the lessons.

Prof. G. W. Fiske of Oberlin Graduate School of Theology said that country materialism threatens to be worse than city materialism. To redeem the country we must produce a rural religion, character and conscience, by a loyal, trained leadership and adequate materials for pedagogical use. The Bible has a vast body of material interpreting rural life, adapted to rural needs, as the city made lessons for the most part are not.

THE CITY SUNDAY SCHOOL.

Mr. Frank L. Brown, General Secretary of the World's S. S. Association opened this conference on Wednesday morning by describing the system of the Sunday School of which he is the Superintendent. The departmental life is the center about which the interest of the school is swung. Graduations lead to courses for training officers and teachers. Atmosphere is gained through

the Welcome Committee, the school button, the department colors and song. Pupils draw their parents to church and into classes. An employment bureau is maintained for the pupils. An annual Consecration Day for the teachers, and prayer gatherings by departments are part of the spiritual work.

Prof. Norman E. Richardson of Boston University spoke on "The Function of the Church School Superintendent." As an executive he must know the educational needs of the church, show these to the people, determine and correlate the educational work of the church. As an administrator he must organize for graded instruction in curriculum and conduct within the understanding of the pupil, graded worship on the basis of already got religious knowledge, graded service and recreation to express the capacities of the pupils. He must deputize the tasks so that all workers use their full powers. He must supervise, all knowing that their work is being checked up. He must have ability as a disciplinarian. Lack of discipline teaches immorality.

Rev. H. L. Hill, General Secretary of the New York City S. S. Association, described "The City System of S. S. Organization." All efforts of the city are included under the one work. It is directed by a board of trained men of different types and interests, since nothing is more deadening than a body who all agree to the executive's proposals. Personal work, specialized work and general interests are sought.

On "The Sunday School Curriculum" Prof. Hugh Hartshorne of Union Theological Seminary insisted on activity as the universal method of learning and adaptation to the pupils as the first requisite for the courses. The best teachers can make their own courses, based on such interests as the sufferings of the Armenians, the land and people of Syria, the current cases in local courts.

Of "The Teaching Force" Prof. B. S. Winchester said that the average length of service in New York is only four years. The task is hard. The hour should be earlier in the day than noon, when fatigue has set in. Noise and interruptions by secretaries should be cared for. Personality, training and experience are the necessary qualifications. We may come to paying the teachers.

MISSIONARY EDUCATION.

Prof. J. C. Archer described the "Sunday School Missionary Literature," warning against the dependence on pamphlets written simply to draw gifts and urging the use of the Bible as basic.

Dr. J. Stanley Durkee of Brockton, Mass., described "How to Interest the Sunday School in the Sunday Schools in Mission Lands" from the system in use in his church. The world is covered in seven years. Each regular lesson is illustrated with examples from the land being studied that year, gathered by readers from the available literature. Talks, pictures, plays add information. Contact is made through letter-writing to foreign children.

CO-OPERATION IN THE TRAINING OF RELIGIOUS LEADERS.

Dr. O. E. Maurer of New Haven urged that the church must take the initiative toward co-operation with the home and must make definite suggestions toward creating a deeper religious life in the home.

Prof. L. A. Weigle said that the world believes in education, since that alone can achieve and perpetuate its ideals. It is achieving democracy and experiencing a revival of religion. Protestantism is democracy in religion. It must co-operate with the public schools, meet their standards of effectiveness and in some way give a sense of the unity of religion and life.

BOOK REVIEWS

Renaissant Latin America. By Harlan P. Beach, D. D., F. R. G. S. Missionary Education Movement. New York 1916. Pp. 258. $1.00.

This is not an author's book; it is a popular history and report, in eleven chapters, of the Panama Congress on Christian Work in Latin America. In chapter one the author tells in his own delightful way the story of the Congress. Eight chapters which follow deal seriatim with the reports of the eight commissions which were presented at Panama, and with the discussions following their presentation, and were written with "a constant desire to reproduce truly the ideas given expression at the Congress." Chapter ten offers the reader selected portions and summaries of the general Congress addresses. The last chapter estimates some of the marked effects of the conference.

The significance of the Congress may be more fully appreciated from the three-volume report—which unfortunately has not yet been issued—

and yet there is no disappointment in this lesser work. Indeed it will serve the average reader better than the other volumes. It is the work of a missionary statesman.

This book is valuable not only for individual readers interested in Latin America, but also for classes studying that field.

J. C. ARCHER

A Guide to the Study of the Christian Religion. Edited by Gerald Birney Smith. University of Chicago Press. 759 pages. $3.00.

For the men in our pulpits, and for college students, who are considering the ministry as a life work this is one of the most important volumes that has been issued in the last decade. In it ten professors in the Faculty of the Divinity School of the University of Chicago, with the help of President Faunce, of Brown University, Professor Christie, of Meadville Theological Seminary, and Professor Cross, of Rochester Theological Seminary, each a specialist in his own department, have attempted to state in twelve chapters, running from sixty to ninety pages each, a summary of "the fruitful and inspiring work which is being done in the realm of theological scholarship" and of religious activity. The aim is twofold; to aid students to understand the meaning of the various aspects of education for the Christian ministry, and to keep pastors, who find it difficult to obtain in convenient form the requisite information, in sympathetic touch with the latest scholarship. The result is an exceedingly valuable work, which every minister and every student for the ministry, whether he agrees with the school of thought represented or not, should read and ponder. The writers all agree in accepting '.the historical method and the belief that the interpretation of Christianity must be in accord with the rightful tests of scientific truthfulness and actual vitality in the modern world." The contents may be best indicated by giving the headings to the chapters: I—Preparation in College for the Study of Theology; II.—The Historical Study of Religion; III.—The Study of the Old Testament and the Religion of Israel; IV.—The Study of the New Testament; V.—The Study of Early Christianity; VI.—The Development and Meaning of the Catholic Church; VII.—The Protestant Reformation; VIII.—The Development of Modern Christianity; IX.—Systematic Theology and Christian Ethics; X.—Practical Theology; XI.—Christianity and Social Problems; XII.—The Contribution of Critical Scholarship to Ministerial Efficiency. Brief bibliographies at the close of the sections add to the value of the volume. The suggestion for the work came from Wernle's admirable "Einfuhrung in das theologische Studium," published in 1911. For its immediate purpose, however, it may well supersede not only Wernle but the similar though entirely parallel works by Schaff, Crooks and Hunt, Cave and Davies in English, Dorner in German, and Emery in French.

HENRY HALLAM TWEEDY.

*OUR RURAL SERVICE ARMY.

President Wilson's Proclamation of April 15th broadened the word "army" to include the Industrial Service Army and the Rural Service Army, as well as the men for the front. Adequate provision is to be made by the Young Men's Christian Association for the Efficiency and morals of two of the three divisions of our army—the men at the front and the industrial workers in the factories. It is important that something be done to inspire and keep cheerfully at work the men who have been challenged to save the world from food shortage.

Public Opinion is recruiting men for this army, the Farm Bureau and the agencies of the Agricultural College are training them. But this does not complete the process. The great problem everywhere is somehow to find the dynamic to keep men cheerfully and self sacrificingly at work in the face of "sweat and routine—that killing thing."

The following plan is to be put into operation in a small town in New England. It may be applicable in other similar communities where the inhabitants are widely scattered.

I. The town has been divided into four districts—North, East, South and West, taking the district school house as a center and erecting in front of it a good flag pole. The raising and lowering of the flag each day will be delegated to veterans of the civil war.

II. For eight successive weeks during July and August when the work on the crops is at its height a patriotic-religious service will be held just at sun down, or when chores are over, as follows:

Monday night—North District.
Tuesday night—East District.
Wednesday night—South District.
Friday night—West District.

III. The same program will be repeated at each district on the successive nights of each week. It will be short and snappy, not over 45 minutes.

*Adapted from Professor Henry B. Wright's lecture to the class in Personal Evangelism.

(1) Lowering of the flag.

(2) Ten minutes with radiopticon illustrating by pictures on a screen the theme of the evening. e. g. Self Sacrifice in the trenches, Courage in death, Resourcefulness in Defeat.

(3) Ten minutes reading from some of the best war literature—a concrete story illustrating the theme of the evening.

(4) Music—best hymn or patriotic song on the theme.

(5) Practical application of the heroism and self-sacrifice and devotion of the soldier to the moral problems of the farmer intended to hit such sins as unwillingness to undertake big crops, desire to make money instead of to serve, laziness, etc.

(6) Singing of the Star Spangled Banner.

A fifteen year's study of this particular community has led those in charge to believe that every man and woman can be sent back to the next morning's task with the conviction that every potato bug killed and every blight averted is a thrust for democracy and freedom. Each farmer should know why we are fighting this war and should be thrilled by the thought each time he strikes his hoe down.

The practical applications will be frankly and intensely moral and religious. The leaders hope and expect to see many won for Christ.

Men, women and children will be expected to come in farm clothes. No one lives more than half a mile from the district center. It will be dark save for the flicker of light by which we read. The object is to interpret to plain honest folk the deeper meaning of the war.

Some themes that have suggested themselves for the gatherings, are:

(1) America's motives in the War.

(2) Liquor in the war.

(3) Exposure which men have endured in the trenches for the freedom of mankind.

(4) Pain and suffering which men have endured in hospitals that we might be free.

(5) Courage in saving others.

(6) Courtesy to prisoners and kindness to captured enemies.

(7) Resourcefulness in overcoming apparently insurmountable difficulties.

(8) The self-sacrifice of the women of England and France.

(9) The self-sacrifice of the children of England and France.

(10) The gifts of money which the war has evoked.

(11) The unity which the war has developed in the giving up of personal and national prejudices and whims for a common cause.

(12) The religious revival occasioned by the war.

(13) Drudgery of camp life.

No themes or poems or stories which glorify hate, or aggression or selfish ambition will be used.

It may be possible to get the four districts competing with one another in the amount of crops raised.

It is of the utmost importance that when our boys come back to the home base country towns from the front they do not suffer a moral slump. If their fine idealism is injected into an atmosphere of slackers who have escaped the dangers of military service, who have made money out of their own skilled labor in the factoy and of big crops in the fields when other men sacrificed and bled men who are materialistic, rumsoaked, cidersoaked and flippant the blame will lie with the staff of the Industrial and Rural Service armies and with those agencies which should have conquered these armies for Christ.

A young English farmer enlisted in the army from a pagan rural community in Great Britain and went to the front. There he came for the first time in touch with the Y. M. C. A., was converted to Christ and took his first communion in the trenches with many of his comrades. All aglow with the experience he wrote home. The only thing he got in reply was a sneering letter—"to think of Robert doing the religious act! ! !"

Oh, the pity of it! Let us resolve with God's help that in not one rural community of this land, the boys who come back from the front shall meet an atmosphere of depression and find it more difficult to live a Christian life at home than it was in the trenches. It is the hour to win the home base for Christ and to win the hearts of fathers, mothers, brothers and sisters for Him through the agencies which patriotism has created for us.

Yale Divinity Quarterly

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It has been decided to let the bibliography already in the hands of subscribers take the place of a regular issue; accordingly this issue is the last for the present school year.

The editorial board for next year have been elected as follows: Editor-in-chief, R. A. Dudley, '18, Guilford, Conn.; Assistant Editors, J. W. Deeter, '18, Minot, N. Dakota; A. G. Scambler, '18, Melbourne, Australia; O. W. Bateman, '19, Waverly, Ill.; R. O. Harpole, '19, Nebo, Ill. R. L. Calhoun, '18, has resigned from the board. The present issue represents the combined work of the two boards.

THE CONVOCATION.

The Eighth Annual Convocation of Alumni and Ministers of Connecticut was held at the Yale School of Religion, April 16-19, 1917. The registration list shows 130 names of visitors who attended besides many who did not register, from New Haven and students of the University.

In a word of welcome Monday evening President Hadley said the war will be won by men who feel right and see clearly. No other people have such power in producing right feeling and clear thinking as the university.

President Harry Otis Pritchard, LL.D., of Eureka College, in the Alumni Lecture on "Some Weaknesses of Modern Preaching" said our great learning, magnificent art, rich literature and ecclesiastical prestige all conspire to make the preachers of this generation the most wonderful that have graced the Christian pulpit since Pentecost but they are not because they lack positive conviction, practical adaptation, fervid unction and spiritual intuition.

Dean Brown announced for next year, Lyman Beecher Lectures by Rev. Henry Sloan Coffin, D. D., New York; Nathaniel Taylor Lectures by Professor George M. Stratton, University of California; and the Alumni Lecture by Rev. Samuel C. Bushnell, Arlington, Mass.

SCHOOL NEWS.

The prize scholarship awards for the work of the first semester, based on the grades of the first term, have been announced as follows:

Fogg Scholarships: Class of 1917—R. H. Bainton, B. A. Whitman College 1914, Colfax Wash.; Sanford Fleming, Adelaide, South Australia; P. S. Goertz, B. A. McPherson College 1914, Hillsboro, Kan.; Schuyler Pratt, B. A. Williams College 1913, San Francisco, Cal. Class of 1918—R. L. Calhoun, B. A. Carleton College 1915, Ridgefield, N. J.

Allis Scholarships: Class of 1917—Y. H. Krikorian, B. A. Robert College 1912, Constantinople, Turkey. Class of 1918—R. B. Culver, B. A. Yale University 1916; C. B. Loomis, Norfolk, Va.; John Moore, Denby, Derby, England. Class of 1919—O. W. Bateman, B. A. Eureka College 1916, Waverly, Ill.; F. S. Cuckow, B. A. Beloit College 1915, Beloit, Wis.; S. J. Theodore, B. A. Cornell University 1916, Arapponkota, India.

The nineteenth annual banquet of the School was held in the President's Room in Memorial Hall on Thursday evening, March eighth. Professor Sneath acted as Toastmaster of the evening and the program included speeches by Professors Macintosh and Walker, and Messrs. Lathrop, Harpole, Coyle and Hines. About seventy were present.

The Junior Class treated the members of the School and their friends to a rollicking good time at the Center Church House on the evening of March twelfth when they presented "A Full Professor." The plot of the comedy was originated by the President of the class, Mr. Cuckow.

ALUMNI NEWS.

For the maintenance and improvement of this department of the QUARTERLY we desire that all readers lend their support by sending to the Editors all possible items of interest concerning Alumni.

'76—Dr. David Gochmauer died suddenly from heart failure, February 20, at San Diego, California.

'76—Rev. W. F. Hutchins died February 1.

'76—Rev. James H. Roberts has resigned his position as pastor of the South Congregational Church of East Hartford, and will take up work as agent of the New England Lord's Day League for Connecticut and Rhode Island.

'77—Rev. Samuel C. Bushnell was re-elected a delegate of the Yale Club, Boston.

'80—Prof. John Edward Russell died, after a long illness, February 25, at Williams College Infirmary, Williamstown, Mass.

'84—Rev. Wayland Spaulding's address is now 10 Boulder Crescent, Colorado Springs, Colorado.

'85—Rev. Lucius O. Baird, D. D., will be secretary of the Congregational Conference for the State of Washington.

'89—Rev. M. G. Papasian, pastor of the Pilgrim Armenian Church of Fresno, Cal., was on January 8 elected president of the Fresno Ministerial Union.

'89—J. G. Robertson has resigned his position at Centerville, Mass., to take up work at Acton.

'91—George A. Brock has resigned his position at East Ave., Lockport, N. Y., to take up work as Assistant Superintendent of the New York State Conference.

'91—David L. Kebbe has resigned his position at Cummington, Mass., to take up work at Somerville, Mass.

'91—Edward C. Fellowes has resigned his position as secretary of the Buffalo Federation of Chuches and will take up work as pastor of the Congregational Church at Randolph, N. Y.

'92—Rev. Clifford W. Barnes recently addressed the Ways and Means Committee of the Chicago Association of Commerce. In introducing him Mr. John W. O'Leary, the president, concluded by saying, "I think you will realize that he is doing big things for Chicago."

'94—A. Lincoln McClelland has resigned his position at Walworth, Wis., to take up work at Rosendale.

'97—Rev. C. C. Merril has resigned his position as New England Secretary of the Laymen's Missionary Movement to take up work as Associate Secretary of Vermont Domestic Missionary Society.

'99—Warren Morse has resigned his position at Bellingham, Wis., to take up work at Atkinson Memorial Church in Portland, Oregon.

'00—Rev. Loring B. Chase has resigned his position at Northampton, Mass., to take up work at the Newman Congregational Church, East Providence, R. I.

'01—James F. Gregory was recently installed as pastor of the People's Church at Washington, D. C. Rev. A. C. Garner, D. D., preached the installation sermon.

'04—Rev. Jacob H. Yagy's address is now 610 Allen Street, Waterloo, Iowa.

'04—Rev. Ernest G. Guthrie has received a six months' leave of absence from the Union Congregational Church, Boston, and will join the American Ambulance Corps as an ambulance driver.

'05—Rev. Rodney W. Roundy has been chosen vice-president of the Yale Association of class secretaries.

'05—George H. Driver is pastor of the First Congregational Church at Chappaqua, N. Y.

'05—Dr. Lowell B. Frost is director of a campaign to raise the membership of the Los Angeles Chapter of the Red Cross in four weeks to 50,000 from 1,500.

'05—Horace Fulton's address is now 80 Aberdeen Place, St. Louis, Mo.

'06—Dr. Marion L. Burton has been chosen president of the University of Minnesota.

'06—Robert S. Smith has resigned his position at the First Congregational Church, Poughkeepsie, N. Y., effective July 16, and will take up work as associate pastor at Baltimore, Md.

'09—Rev. Elmer E. Burtner is pastor of the United Brethren Church, Westerville, Ohio, affiliated with Otterbein University. His congregation recently erected a fine modern church home.

'10—Rev. A. R. Clippinger is in his seventh year as pastor of the Euclid Avenue United Brethren Church, Dayton, Ohio. This church is known as the seminary church because of its connection with Bonebrake Theological Seminary. He received the degree of Doctor of Divinity from Lebanon Valley College, Annville, Pa., at its last commencement. He was recently elected delegate to the quadrennial general conference of his denomination.

'12—Rev. Henry B. Kirkland has recently taken up work as pastor of the Edgewood Congregational Church of Providence, R. I. His address is 155 Norwood Ave.

'12—E. W. Hale has resigned his position as pastor at Minneapolis, Minn., to take up work at Broadhead, Wis.

'13—Rev. Warren W. Tuttle is pastor of the United Church of Garretsville, Ohio. The federation formed in 1916 consists of the Congregational, Baptist and Disciple Churches.

'14—Rev. Lennie S. Nightwine's address is now California, Mo.

'15—Rev. Frank A. Shults is pastor of the Ohmer Park Reformed Church, Dayton, Ohio.

'15—Rev. Hally C. Burkhart is in his second year as pastor of the Central Church of Christ, Dayton, Ohio.

'15—Mr. and Mrs. J. C. Carlson of Rush City, Minnesota, announce the marriage of their daughter Anna, Carleton College, '10, to Mr. John F. Hall, January 16, 1917. Mr. and Mrs. Hall are at their home, 2026 Cornell Road, Cleveland, Ohio.

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